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therefore, consists of two parts, philosophy and the several sciences. In accord with this view, a classification of the sciences is given and a brief prospectus of the proposed treatment. The resultant philosophy is to be scientific and entirely free from all presuppositions. The study given in the work is suggestive, and the proposed work ought to be a decided contribution to philosophic thought.

WILLIAM THEODORE PAULLIN

GREEN BAY, WIS.

BRIEF MENTION

STAERK, W. *Die jüdisch-aramäischen Papyri von Assuan*. Bonn: Marcus u. Weber, 1907. 39 pages. M. 1.

This is an edition of the text of the Assuan papyri first published by Sayce and Cowley. The text is fully pointed and accompanied by textual linguistic and historical notes. It should prove exceedingly useful in the hands of students.

KRÜGER, PAUL. *Abodah zarah. Der Mischnatractat "Götzendienst" ins Deutsche übersetzt und unter besonderer Berücksichtigung des Verhältnisses zum Neuen Testament mit Anmerkungen versehen*. Tübingen: Mohr, 1907. 28 pages. M. 0.90.

FIEBIG, PAUL. *Berachoth. Der Mischnatractat "Segenssprüche" ins Deutsche übersetzt und unter besonderer Berücksichtigung des Verhältnisses zum Neuen Testament mit Anmerkungen versehen*. Tübingen: Mohr, 1906. 43 pages. M. 1.20.

These pamphlets belong to a series which aims to place the contents of the Mishna tracts within reach of all earnest students. They consist of translations from the Mishna tracts, together with brief footnotes containing explanatory aids and citations of parallel or analogous materials. The work is accurate and of a thoroughly high-class character and can be commended to all students.

Die Theologie der Gegenwart, herausgegeben von PROFESSOR GRÜTZMACHER, et al. 1. Jahrgang, 1. Heft. *Altes Testament*, von PROFESSOR DR. KÖBERLE. Leipzig: Deichert, 1907. 52 pages. M. 1.20.

This is a new biblical journal differing from preceding reviews of this kind in that it aims rather to trace the trend of scholarship in the various fields than to estimate the value of isolated books. With that end in view, of course not all books are included, but only such as are of real significance in their respective fields. The first number of this new journal is devoted to the Old Testament. The point of view that prevails is that dominant in the more conservative wing of the historical school, as may be at once recognized from the name of the editor, the recently deceased Dr. Köberle. The new review will doubtless commend itself to all students, and will prove eminently useful in its own sphere.

WOODBRIDGE, J. L. *The Story of the Covenant and the Mystery of the Jew.* New York: Broadway Publishing Co., 1907. 105 pages. \$1.

This book is the outcome of the biblical and religious interest of a "ruling elder in the Presbyterian Church of Marshall, Missouri." It is unfortunately characterized by more zeal than discretion. Its point of view is wholly unscientific and dogmatic and may be estimated from the following language: "It seems clear by inference, by deduction and by specific language in the epistles that baptism was the application of the seal of the Abrahamic Covenant;" and again, "We conclude that the covenant between God and Abraham and its seal are in full force in the church at this time, and that infants and adults alike are to be baptized."

STRACK, H. L. *Hebräische Grammatik mit Uebungsbuch.* München: Beck, 1907. 128 pages. M. 4.

STRACK, H. L. *Hebräisches Vokabularium (in grammatischer und sachlicher Ordnung).* Achte und neunte neubearbeitete Auflage. München: Beck, 1907. 45 pages. M. 0.80.

Strack's *Hebrew Grammar* and vocabulary have long held a high place in German schools. It is an admirable example of the old method of teaching Hebrew by first of all insisting upon memorization of the fundamental elements of Hebrew grammar. The ninth edition takes account of some of the more recent contributions to the science of Hebrew grammar, and contains a larger number of pages for translation than its predecessors, but represents no essential change in method or subject-matter.

FLEMING, J. DICK. *Israel's Golden Age: The Story of the United Kingdom (Handbooks for Bible Classes and Private Students).* Edinburgh: Clark; New York: Scribners, 1907. 160 pages. \$0.45.

This is an excellent manual to place in the hands of the average student. Its point of view is thoroughly historical and free from all theological prejudice, but at the same time reverent and devout. A student who works through the period of Saul and David under Professor Fleming's guidance will have a new conception of Old Testament history and religion.

WRIGHT, G. F. *Scientific Confirmations of Old Testament History.* Oberlin, Ohio: Bibliotheca Sacra Company, 1906. 432 pages. \$2.

This book contains a mass of interesting information. It is packed full of facts. Unfortunately, however, the interpretations placed upon those facts do not always carry conviction. One feels that with Professor Wright's presuppositions the conclusions are foregone. The biblical interpretation is sophistical in the highest degree. The facts of the record are made to conform to the beliefs of our author. Furthermore, the attempt is consistently made to furnish scientific demonstration of things that are beyond reach of demonstration. Mathematical methods and results do not belong to the higher things of the spirit, and the faith that insists upon such demonstration is inevitably doomed to disappointment and failure. It is to be hoped that the scientific methods of Dr. Wright are more reliable than his exegetical and theological methods. To those for whom the problem of reconciling science and the Bible is still a serious one, the book will have some value.

FLOODY, R. J. *Scientific Basis of Sabbath and Sunday. A New Investigation after the Manner and Methods of Modern Science, Revealing the True Origin and Evolution of the Jewish Sabbath and the Lord's Day for the Purpose of Ascertaining Their Real Significance and Proper Observance.* With Introduction by G. STANLEY HALL. Second and revised edition. Boston: Turner, 1906. 359 pages.

This volume comes highly recommended by President G. Stanley Hall as both scholarly and practical. Concerning the practical character of it there can be no question. The last seven chapters are given to such matters as "The Right of the State to Make Sunday Laws," "Sunday and the Child," etc. The book as a whole falls into three sections, the Seventh Day of the Heathen, the Seventh Day of the Hebrews, the Seventh Day of the Christians. The territory covered is vast and the author therefore labors under the inevitable disadvantage of not being able to control all of his sources. He is necessarily at the mercy of his guides, and he has not always chosen the best guides; for example: there is no sufficient reason for declaring that the Hebrew idea of the Sabbath was borrowed from a neighboring people.

APPEL, H. *Die Komposition des äthiopischen Henochbuches (Beiträge zur Förderung christlicher Theologie, X, 3).* Gütersloh: Bertelsmann, 1906. 101 pages. M. 1.80.

A careful and original treatment of the much-vexed question concerning the origin of the Book of Enoch. Appel finds the original book to have consisted of chaps. 1-36 in their original form. This was widely imitated and finally three of these imitations were combined into a Methuselah book and added to the original Enoch. Then the final redactor appeared and freely edited and interpolated the original book, expanded the first and third of the Methuselah pieces greatly, and added two more Methuselah sections, and himself wrote the hortatory addresses and inserted them into the center of the book. The book as a whole belongs to the first years after the death of Herod the Great.

FIEBIG, PAUL. *Babel und das Neue Testament.* Tübingen: Mohr, 1905. iv + 23 pages. M. 0.50.

Herr Fiebig offers some incisive suggestions for comparative religion and for theology. Oriental mythology, he urges, throws light on the New Testament as well as on the Old. From it we can gather material bearing upon the origin and development of the New Testament views of Jesus' resurrection, his birth, the apocalyptic symbols, the visit of the magi, and the "twelve" apostles. The "Babel-Bibel" investigations ought to result, Herr Fiebig thinks, in a work which shall comprehend the history of religion as a whole from about 400 B. C. to 250 A. D.

BERTLING, C. *Der johanneische Logos und seine Bedeutung für das christliche Leben.* Leipzig: Hinrichs, 1907. [viii] + 72 pages. M. 1.

The author regards the question of the authorship of the Fourth Gospel as of great importance for understanding the Logos doctrine. He finds the gospel to be the work of John the son of Zebedee. John was not dependent on Philo for anything except the

word "Logos;" he received his doctrine through personal contact with Jesus. The Logos teaching is not so much a doctrine (*Logoslehre*), however, as it is a message (*Logospredigt*) addressed to the heart (*Gemüt*). It does not teach that "the Logos was another being than God;" it teaches that "*the Logos was God.*" In the Logos the reader of the gospel may see God and come to know him. Dr. Bertling's pamphlet is well worth reading.

MOULTON, RICHARD G. *The Modern Reader's Bible: The Books of the Bible, with Three Books of the Apocrypha, Presented in Modern Literary Form*; edited, with introductions and notes. New York: Macmillan, 1907. xiv + 1,733 pages. \$2 net.

Professor Moulton has brought into a single compact volume the entire contents of his twenty-one previous volumes of *The Modern Reader's Bible*. Many students will be grateful to see the Bible thus arranged as a whole from the point of view of its significance as literature. In this form these studies will continue the useful service which they have already rendered in separate issues.

KEFERSTEIN, SELMAR. *Die Offenbarung St. Johannis nach rein symbolischer Auffassung*. Gütersloh: Bertelsmann, 1907. viii + 348 pages. M. 4.

The author thinks the Apocalypse is neither a history of the times from which it came, nor a forecast of the course of events in the Christian church, nor a prediction of world-politics. "There remains only the conception of it as pure symbol, which finds no history of any kind in the Apocalypse" (p. 3). Accordingly, "beast and prophet, even the chained dragon—as good as non-existent, because they are already stripped of power or are becoming so—live merely a life of shadow, in danger of the constantly impending final judgment of annihilation" (p. 9). The conception is novel but hardly convincing. The author has erred in thinking that the New Testament apocalypse is different in conception from other apocalyptic writings, and in disregarding the present assured results of the historical study of the Johannine books.

AYERS, SAMUEL GARDINER. *Jesus Christ Our Lord: An English Bibliography of Christology, Comprising over Five Thousand Titles Annotated and Classified*. New York: Armstrong, 1906. 502 pages. \$3.90.

The titles are arranged alphabetically according to authors in each of some sixty divisions and subdivisions, which represent the compiler's ideas of the different aspects of Jesus' life and teaching. At the head of each division is given the author's recommendations from among the list as a whole. There is an index of subjects and one of authors, which will be serviceable. The book will certainly be of use as a book of reference for English readers.

Addresses on the Gospel of St. John, Delivered in Providence, R. I., at Eight Conferences Held between October 21, 1903, and May 11, 1904. With Appendix. Providence: The St. John Conference Committee, 1906. xvi + 505 pages. \$1.25.

Some sixty prominent theological teachers, pastors, and other religious leaders, mostly of New England, are represented in the book. The Appendix contains an

interesting biographical index of their names, which, however, unfortunately, lacks page references to their discussions. The addresses are generally homiletic or devotional in character and will be likely to furnish religious stimulus to a wide circle of readers. In some cases the same practical benefit might have been secured along with a larger recognition of the results of recent gospel study. It was not to be expected of course that such a series of addresses would deal with the historical problems of the Fourth Gospel which now press for solution.

GOTTSCHED, H. *Das Königreich der Himmel*. Gütersloh: Bertelsmann, 1907. 279 pages. M. 3.20.

The subtitle, "A Collection of Theological (*biblische*) Meditations," permits a wide latitude in reflections on many subjects of vital interest to the ultra-conservative theologian. The short chapters, the uninvolved direct sentences, the plain outlines, the illustrations from common life, the concluding appeal, all indicate a predominant homiletic ideal. The author, crowding in biblical quotations, makes no attempt at a chronological arrangement of the gospel material. He shows a strong antipathy to the Roman church and a marked aversion to a traditional mechanical Methodism. With all premillenarians he paints a black present, even such an approved and well-established movement as foreign missions being viewed skeptically.

BRUCKNER, A. *Quellen zur Geschichte des pelagianischen Streites (Sammlung ausgewählter kirchen- und dogmengeschichtlicher Quellschriften, II. Reihe, 7. Heft)*. Tübingen: Mohr, 1905. 103 pages. M. 1.80.

A collection of excerpts in the original Latin from the chief literary productions called out by the Pelagian controversy. Fifty-two selections are given by which the progress of the controversy may be historically traced. Then follow twenty-three additional selections, giving the dogmatic positions of Pelagius, Caelestius, Julian, Agricola, and Augustine. The volume is a worthy addition to the admirable series of source-books to which it belongs.

HOUTIN, ALBERT. *La question biblique au XXX^e siècle*. Paris: Nourry, 1906. 300 pages. Fr. 4.

This book by the well-known ex-priest, who is using all his powers to compel the Catholic church to look at the present religious situation honestly, is a sequel to his account of the history of biblical scholarship in the Catholic church during the nineteenth century. After three chapters calling attention to advances in biblical scholarship during the past few years, the author gives a detailed account of the controversy over Loisy's publications. The correspondence and official decisions involved in the controversy are reproduced very fully. The volume is thus a valuable source-book for the history of this important development in modern Catholicism. The author is, of course, an enthusiastic partisan of Loisy.

PLUMMER, ALFRED. *English Church History*. Vol. III. *From the Death of Charles I to the Death of William III, 1649-1702*. Edinburgh: Clark; New York: Scribners, 1907. 187 pages. \$1 net.

Dr. Plummer gives us four popular lectures, learned and thoughtful, on one of the most stirring periods of English history. They treat of the triumph and failure of

Puritanism during the Commonwealth; the restoration and retaliation under Charles II, the struggle for religious toleration under the later Stuarts; and Latitudinarianism—failure and success—after the revolution of 1688. Dr. Plummer is an Anglican, but he succeeds very well in divesting himself of the personal equation, and takes a large view of all the parties and interests prominent during his period. For example, we should not expect him to be very favorable to Cromwell, yet when he makes his final estimate we fancy that there will not be much difference of opinion.

RAMAKER, A. J. *Eine kurze Geschichte der Baptisten*. Cleveland, O.: Verlagshaus der deutschen Baptisten, 1906. 159 pages.

Professor Ramaker has written a very comprehensive and well-proportioned history of the Baptists for German young people. The book contains an exact reprint of a course of study published in the *Jugend Herald* from October 1905 to June 1906.

GIBSON, WILLIAM. *L'Eglise libre dans l'état libre. Deux idéals: Laménais et Grégoire*. Paris: Nourry, 1907. 115 pages. Fr. 1.25.

In the history of the relations of church and state in France Laménais is an important and interesting figure. He started out orthodox and loyal, passed through the stage of maintaining the conception of a free church in a free state, and then to complete rejection of the church. There were no religious ceremonies at his interment. He was censured by Pope Gregory XVI in 1832. Mr. Gibson brings before us the two ideals; Laménais and Gregory. The volume is valuable in view of the present situation in France.

SCHIELE, M. PIETESTEN. (*Religionsgeschichtliche Volksbücher*, herausgegeben von FR. MICHAEL SCHIELE.) Tübingen: Mohr, 1906. 76 pages. M. 0.50.

On the eighty pages of this little book we have discussions on the presuppositions of pietism and its religio-historical parallels, Philip, Jacob Spener, the pietism of Spener, August Hermann, Francke, the "Halle Christianity," Gottfried Arnold, Nicholas Lewis, Count of Zinzendorf, pietism in the nineteenth century, and a short review. The style is spirited and much is given in a small space.

BURRAGE, CHAMPLIN. *The Retraction of Robert Browne, Father of Congregationalism*. Oxford: The University Press, 1907. 67 pages. 2s. 6d.

Mr. Burrage has been doing some excellent work in the life and writings of Robert Browne. More than a year ago he published a pamphlet entitled *The True Story of Robert Browne*. The present pamphlet is an original manuscript, and goes to show conclusively that Browne's critics have dealt too harshly with him. It is an important contribution toward a better appreciation of him.

SCHWARTZ, E. *Christliche und jüdische Ostertafeln*. Mit 3 Tafeln. Berlin: Weidmann, 1905. 201 pages. M. 14.

In volume seven of the new series of transactions of the Royal Scientific Society of Göttingen, we have an exhaustive treatment of the Easter controversy between Christian and Christian and between Christian and Jew. It is full of all sorts of abstruse reckonings and astronomical tables. It must have cost the author enormous labor.

HOUTIN, ALBERT. *La crise du clergé*. Paris: Nourry, 1907. 344 pages. Fr. 3.50.

M. Houtin was once a priest, but has become a rather bitter and sometimes unfair critic of the French ecclesiastics. He is well informed; he has been behind the scenes and talked with actors; he has read widely in the church papers and books; he is familiar with the tendencies, cliques, and petty interests in the establishment; and he uses all his ammunition to compel the church to keep step with modern ideas. The crisis which he foretells means that the church must accept modern knowledge, and yet cannot make up its mind to confess past errors. So long as priests are educated away from science they will never have the courage and intelligence to adjust themselves to the new reality; they can do no more than expel heretics and suppress free discussion. While there is a rather extreme severity of tone, the book, carefully used, will furnish many precious documents which reveal the inner mind of the Catholic leaders.

KIRSTEN, RUDOLF. *Sorgen oder Glauben? oder die Heilsnotwendigkeit der Wahrheitsgewissheit*. I. Teil. *Die Sorge um das verkannte Heil*. Leipzig: Dörffling u. Franke, 1905. 337 pages. M. 5.

A vigorous protest against the modern attempt to place religion on a scientific basis. Faith, the author believes, can rest only on a divine authority. All attempts, historical and psychological, to reduce this authority to that of human experience or discovery mean the death of religion.

WOLF, KARL. *Ursprung und Verwendung des religiösen Erfahrungsbegriffes in der Theologie des 19. Jahrhunderts*. Gütersloh: Bertelsmann, 1906. 134 pages. M. 2.30.

A suggestive survey of the use in theology of the conception of religious experience as a source for dogmatics. Schleiermacher, Hofmann, Plitt, Frank, Dosner, and Köstlin are the principle theologians considered.

SCHEEL, OTTO. *Die dogmatische Behandlung der Tauflehre in der modernen positiven Theologie*. Tübingen: Mohr, 1905. 258 pages. M. 4.50.

A careful and thoroughgoing exposition and criticism of modern theological attempts to retain the inconsistent elements of the traditional Lutheran doctrine without either abandoning infant baptism or making the sacrament an *opus operatum*. The problem would seem to be well-nigh insoluble. The bulk of the discussion appeared in the *Zeitschrift für Theologie und Kirche* in 1905.

WOBBERMIN, GEORG. *Der christliche Gottesglaube in seinem Verhältnis zur heutigen Philosophie und Naturwissenschaft*. Zweite umgearbeitete Auflage. Berlin: Duncker, 1907. 171 pages. M. 2.50.

This second edition of Wobbermin's thoughtful discussion of the relation between the Christian faith in God and the conclusion of modern science and philosophy traverses essentially the same ground as the first edition, which was reviewed in the *Journal* in October, 1903 (p. 781). The 127 pages of the first edition have been expanded to 171, and much of the book has been rewritten. It is an unusually suggestive and attractive contribution to apologetics.

MONOD, WILFRED. *Aux croyants et aux athées*. Paris: Fischbacher, 1906. 320 pages. Fr. 3.

A collection of addresses, dealing with the present religious and theological crisis in a vigorous fashion, and indicating certain rational and empirical ways of approach to the supreme problems of Christianity.

FICHTE, J. G. *The Vocation of Man*. Chicago: The Open Court Publishing Co., 1906. 178 pages.

In this age, when the facts of empirical science threaten to overshadow the significance of the man who conceives scientific method and masters the facts, it is a good thing to read the vigorous defense of the supreme right of the inner man to doubt, to know, and to believe. The translation by William Smith is well done.

SEEVER, R. W. *To Christ through Criticism*. Edinburgh: Clark; New York: Scribners, 1906. 211 pages. \$1.50.

This book, embodying the substance of the Donnellan lectures before the University of Dublin, 1905-6, considers the main problems of New Testament theology which are now subjects of controversy. The author's standpoint is conservative, but he frankly recognizes that the critical method has absolute right of way in investigating historical questions. He attempts to show that the use of such critical methods does not compel one to abandon the essentials of traditional faith.

STAPPER, PAUL. *Questions esthétiques et religieuses*. Paris: Alcan, 1906. 208 pages. Fr. 3.

Three essays collected in one volume. The first deals with the question of the relation of art to morality. The second furnishes an interesting study of Pierre Leroux, who is shown to be in many respects a precursor of liberal Protestantism. The last chapter is a vigorous exposition of the crisis for Christian beliefs in our age, and contains a strong plea for a free religion of the spirit to replace the moribund systems of Catholicism and orthodoxy.

EATON, T. T. *Faith and the Faith: The Nature and Functions of Faith; What Doubt Is and What It Does; The Value and the Claims of Religious Truth*. Louisville: Baptist Book Concern, 1906. 78 pages. \$0.50.

A popular, incisive defense of the rights of faith in human experience, with particular emphasis on the duty of conserving the traditional religious beliefs which have proved themselves potent in human history.

ROADS, CHARLES. *Child Study for Teacher-Training*. New York: Eaton & Mains, 1907. 107 pages. \$0.50.

HUGON, ED. *Cursus Philosophiae Thomisticae: I. Logica; II. Cosmologia; III. Biologia et Psychologia*. Paris: Lethielleux, 1907. 508, 326, 337 pages.

A carefully prepared introduction to the philosophy of Thomas Aquinas, consisting of brief paragraphs devoted to a definition of the terms and concepts employed by the great theologian. The work is dominated by the purpose to fortify Catholics against heretical opinions both ancient and modern.

DINSMORE, CHARLES ALLEN. *Atonement in Literature and Life*. Boston and New York: Houghton, Mifflin & Co., 1906. 250 pages. \$1.50.

This book is an excellent example of the way in which men of our age may be brought to see the truth in the traditional doctrines of Christianity. The author gives a suggestive sketch of the ideas of sin and its consequences together with the way in which the evil of sin may be made good, as expounded in some of the world's masterpieces of literature. In this way he shows that the Christian doctrine of atonement embodies a reality universally felt by mankind. The emphasis on the fact that sin is more than mere individual wrong-doing, that it grows out of and involves social, and even cosmic, relations, is especially valuable.

SANTAYANA, GEORGE. *Reason in Religion; Reason in Art*. New York: Scribners, 1905. 279 and 230 pages. \$1.25 each.

The first volumes of Santayana's series of philosophical discussions were reviewed in a previous volume of the *Journal*.¹ The fourth and fifth volumes of the author's work, entitled *The Life of Reason, or The Phases of Human Progress*, are now before us.

The volume on religion is an attempt at a vivid description of religion in all its empirical historical and individual details, leaving the reader somewhat in doubt as to whether the author thinks there are no false gods or that there are no true ones. The same plan is followed in the volume upon art, with much the same result in the mind of the reader. Still, one can detect that the underlying philosophy is pragmatic, although it is impossible to decide whether the author's chief interest is literary or philosophical. However, for an appreciation of the philosophy implicated in the work, the reader is referred to the laudatory exposition in the review mentioned above.

ADAMS, JOHN. *Sermons in Accents, or Studies in the Hebrew Text. A Book for Preachers and Students*. Edinburgh: Clark; New York: Scribners, 1906. 199 pages. \$1.80.

This is an attempt to make the Hebrew system of accentuation yield rich material for sermonizing. It is to be welcomed as an attempt to keep the minister in touch with his Hebrew Bible, but it is to be feared that its efforts are somewhat quixotic. The learning seems to be sound, and as an introduction to the more exhaustive treatments of accentuation by Wickes, it may prove very useful.

RUST, C. H. *Practical Ideals in Evangelism*. Philadelphia: Griffith & Rowland Press, 1906. \$0.75.

A very wise and helpful guide.

SCHUEN, JOSEPH. *Outlines of Sermons for Young Men and Women*. Edited by EDMUND J. WIRTH. New York, Cincinnati, Chicago: Benzinger Bros., 1906.

These sermons represent the didactic Roman Catholic pulpit.

¹ Vol. X, January, 1906, p. 161.

NICOLL, W. ROBERTSON. *The Garden of Nuts*. New York: Armstrong, 1905. 232 pages. \$1.25.

Mystical expositions of Scripture with an essay on Christian mysticism.

HALL, A. C. A. *The Example of Our Lord, Especially for His Ministers*. New York, London, Bombay: Longmans, Green & Co., 1906. 86 pages. \$0.90.

A series of six addresses delivered at the General Theological Seminary.

ALLEMAN, HERBERT C. *The Gist of the Sermon*. Philadelphia: Lutheran Publication Society. \$0.75.

A series of twelve homiletical reflections on Ecclesiastes. The author finds the whole meaning of Ecclesiastes in the closing words, interpreting the book, with Cox, as an autobiographical poem.

GRAVES, HENRY C. *Lectures on Homiletics*. Philadelphia: American Baptist Publication Society, 1906. 156 pages.

Twelve practical lectures to the students of the Gordon Bible School.

RICHARDS, WILLIAM R. *The Apostles' Creed in Modern Worship*. New York: Scribners, 1906.

These homilies on the creed are sympathetic and mediating in interpretation.

GIRGENSOHN, KARL. *Zwölf Reden über die Christlichen Religion*. München: Beck, 1906. xii + 383 pages. M. 3.20.

The attempt to preach the old truth to the modern man, to stand on the basis of "presuppositionless" modern theology and yet hold the faith of the Fathers in its essential principles, characterizes Girgensohn's preaching. Thus it comes under the head of modern positive theology. The religious tone pervading the addresses is their most important feature. Still the book has merit as showing how one must preach the old truth to the modern man—not as a sum of indifferent revealed doctrines, but as the outgrowth of religious experiences and impressions, and as appropriate expression in thought of the latter under given conditions of time and place. Hence the best part of the book is found in the four central chapters on personal Christianity. The first section, on Christian origins, illustrates the way in which historical criticism as such need not be irreligious. To be sure, the author's picture of Jesus is not sufficiently *zeitgeschichtlich*. "Perhaps Jesus was right when he said that he was more than a man" (p. 88). This is dogmatic, not historical. Nor is his dogmatic work entirely satisfactory, e. g., his empirical deduction of the "deity" of Christ.

We see everywhere today a clinging to the general notion of the deity of Christ combined with a distaste for any special conception of that deity, for any definite Christological doctrine.

NIEBEGALL, F. *Wie predigen wir dem modernen Menschen?* Tübingen: Mohr, 1905. 199 pages. M. 3.

An exceptionally suggestive treatise on efficient preaching, based on a psychological

analysis of the conditions of arousing spiritual activity. The main titles of the three parts, "Intelligible," "Interesting," and "Efficient," indicate the unhackneyed methods of dealing with the problems which every pastor must face.

CLEMEN, CARL. *Predigt und biblischer Text: Eine Untersuchung zur Homiletik.* Giessen: Topelmann, 1906. 88 pages. M. 2.

An illuminating discussion of the modern theories as to the use of a Scripture text in preaching, with a view to setting forth Clemen's own view, viz., that a text is not indispensable, but if used it should actually furnish the basis of the sermon. The discussion should do much toward eliminating the all too prevalent superficial use of texts in preaching.

BITTING, W. C. *The Ministry of the Eternal Life.* Philadelphia: The American Baptist Publication Society, 1906. 32 pages.

CONRAD, DR. *Busstags-Predigten.* 92 pages. M. 1. *Missionsfestpredigten.* 88 pages. M. 1. Dresden: Ungelenk, 1906.

NEUMEISTER, CLEMENS. *Pilgerstand und Vaterland.* Dresden: Ungelenk, 1906. 52 pages. M. 0.60.

Sermons intended for consolation for the bereaved.

LEWIS, ALEXANDER. *Sermons Preached in England.* New York: Revell, 1906. 233 pages. \$1.25.

RICHARDS, WILLIAM R. *God's Choice of Men.* New York: Scribners 1905. \$1.50.

The pastor of the Brick Presbyterian Church has put into a continuous discussion a series of sermons, which may be called a popular, modern defense of moderate Calvinism in its application to life.

SUTRO, ALBERT. *Das Heil und die Pflicht der Sozialdemokratie.* Goslau und Leipzig: Verlag für Lebensreform, 1906. 29 pages. M. 0.30.

A tract written from a "free-thinking" standpoint to attract Socialists, but without definite programme.

MILLS, L. H. *Zarathushtra, Philo, the Achaemenids, and Israel, Being a Treatise upon the Antiquity and Influence of the Avesta.* Parts 1 and 2. Chicago: Open Court Publishing Co., 1906. 460 pages.

The value of the study of certain branches of Persian lore for the understanding of the Bible is fully recognized by Old and New Testament scholars. Attention may therefore be drawn briefly to a recent book on Zoroastrian doctrines by the well-known Iranian specialist, Dr. Lawrence H. Mills, professor in the University of Oxford.

In the first half of his volume the learned author discusses the relation between the Ameshaspentas, or Zoroastrian archangels, and the Logos doctrine, with reference

particularly to the writings of Philo the Jew. In the second part he treats of the Avesta, the inscriptions of the great Persian kings, Cyrus, Darius, Xerxes, and Artaxerxes, in relation to the Semitic scriptures of the time of the Babylonian exile. Throughout the entire volume we find special emphasis laid on the correspondences between Zoroastrianism, Judaism, and Christianity, and particularly on the wonderful manner in which the Christian eschatological system was anticipated in Iran several centuries before the coming of the Messiah.

AMIRCHANJANZ, ABR. *Der Koran, eine Apologie des Evangeliums*. Gütersloh: Bertelsmann, 1905. 45 pages. M. 1.

This pamphlet, written by a missionary in Varna (Bulgaria), gives evidence of much study not only of the Koran itself but also of some oriental and European writers on the subject; but its tone is so extremely partisan as to deprive it of all scientific value.

DOWNEY, DAVID G., LOCKWOOD, FRANK C., DIXON, JAMES M., AND QUAYLE, WILLIAM A. *Modern Poets and Christian Teaching*. New York: Eaton & Mains; Cincinnati: Jennings & Graham, 1907. 4 vols., \$1 each.

The series of volumes, to which these four belong, discusses the Christian significance of the modern poets. They are popular treatments showing considerable genuine insight.

WILLIAMS, J. E. *The Life of Sir George Williams, Founder of the Young Men's Christian Association*. New York: Armstrong, 1906. xv+358 pages. \$1.25.

This "official biography" of the founder of the Young Men's Christian Association furnishes at the same time a history of the inception and growth of that world-famous organization. It presents a vivid picture of the conditions in which "assistants" in the great London drapers' shops lived sixty years ago, and recounts the endeavor of a young man from the country to resist these demoralizing influences, and by an open, courageous testimony to the satisfactions of a Christian life to draw his companions away from coarse pleasures and degrading vices. The association, born in a prayer-meeting held in George Williams' bedroom, entered at once under his leadership, never to be relinquished during his lifetime, upon widening evangelistic, philanthropic, social, and educational activities. Its progress was marked by no serious check or disaster. Williams' own career was one of uninterrupted prosperity. He was the means of the conversion of his employer, married his employer's daughter, acquired large wealth, was knighted, and lived to a good old age to be honored in jubilee meetings of the association in England and America, and last in the jubilee of the World's Alliance of the Young Men's Christian Associations in Paris in 1905. The book is written with literary skill and effectiveness.

SHAKU, SOYEN. *Sermons of a Buddhist Abbot*. Translated from the Japanese MS by DAISETZ TEITARO SUZUKI. Chicago: The Open Court Publishing Co., 1906. 220 pages.

This book contains sermons of "His Reverence the Buddhist Abbot" delivered through an interpreter at various places in California, with the addition of the inter-

esting "Sutra of Forty-two Chapters," the first Buddhist literature introduced into China. Two articles on War and an open letter addressed to the late John Henry Barrows which have already been published in the *Open Court* are also included. These sermons contain little that is abstruse or difficult, and probably represent the teaching of modern Buddhism at its best. The abbot does not admit that Buddhism is atheistic, though he prefers not to use the word "God." It believes in a Being immanent in the universe but more than the sum total of all individual existences, the highest reality and truth. It rejects the doctrine of the immortality of a mythical being known as self. It holds that salvation consists in the total removal of ignorance. The religious life "has nothing to do with prayer and worship," but may be thus defined: "Attend to your daily business, do all you can for the promotion of goodness in this world, and out of fulness of heart help your fellow-beings to gain the path of enlightenment." It ought not to be difficult to distinguish Buddhism, however noble its ethical teaching, from Christianity.

Theologischer Jahresbericht. XXV. Band, 1906. Herausgegeben von G. KRÜGER und W. KÖHLER in Giessen. Leipzig: Heinsius, 1906. 1,586 pages.

The twenty-fifth volume of this remarkable and indispensable publication appears in seven parts. It covers the whole field of recent religious literature in all the leading countries of the world. The parts are: Extra-Biblical History of Religious and Anterior Asiatic Literature; The Old Testament; The New Testament; Church History; Systematic Theology; Practical Theology; and an Index. In this volume Church History has the largest share of space, covering 601 out of an aggregate of 1,619 pages. It includes all of Church History. The ancient period is done by Krüger. He notices works of a general nature, and then groups those more special under the Ante-Nicene and Post-Nicene divisions. The mediaeval period is done in twenty-three sections by Clemens and Vogt. The modern period is divided into three parts—from the beginning of the Reformation to 1648 by Köhler; from 1648 to 1789 by Herz, and from 1789 to the present by Werner.

The reviewers have diligently sought to give in a very condensed but intelligible statement the substance of every valuable book or monograph or article from every point of view that appeared during 1905. It appears that they have succeeded in an unusual degree. The activity and output in Church History ranging from text-criticism, examination of microscopic points, larger and more general treatments, have been remarkable.

So complete and thoroughgoing is this *Abteilung*, that no student of Church History can safely go on, however limited his specialty, without consulting it, for he can be almost sure that he will find something that he has overlooked.

Each part has an alphabetical catalogue of abbreviations which will prove of constant service. Part seventh is a very minute index consisting of 169 pages.

With the appearance of the twenty-fifth volume the Journal passes over to the publication of M. Heinsius Nachfolger.

EMERSON, ALFRED. *The Art Institute of Chicago: Illustrated Catalogue of the Antiquities and Casts of Ancient Sculpture in the Elbridge G. Hall and Other Collections*. Part I. *Oriental and Early Greek Art*; Part II. *Early Greek Art*. Chicago: The Art Institute, 1906.